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Magic, Divination and Demonology among the Hebrews and their Neighbours, including an Examination of Biblical References and the Biblical Terms. By T. Witton Davies, B.A. (Lond.), Ph.D. (Leip.). (London: James Clarke & Co.; Leipzig: M. Spirgatis, 1898; pp. xvi+132; 3s. 6d.) This little work opens with an introduction which defines magic, and considers its relation to divination, necromancy, demonology, religion, etc. The author does not regard magic and religion as divorced—the former man's relation with unfriendly powers; the latter, with friendly—but as originating in the same impulse. "Magic in its crudest form involves religion in its purest, and is, in fact, on the way to being the perfect religion. . . . Since magic is a low form of religion, it may precede the full realization of religion, or it may follow upon this last, and so be in that case a degeneration of religion" (p. 24).

The use of magic arts by the Hebrews in the Old Testament and in post-biblical Judaism is discussed, with illustrations drawn from Babylon and Egypt. Each term applied to magic in the Old Testament is carefully considered, and many suggestive conclusions are reached. Frequently throughout the book the author joins issue with Wellhausen and W. Robertson Smith as to the meaning of terms. He maintains (p. 44), for example, that 𐤎𐤏𐤍 originally was a term of magic and not of divination, though he admits that the latter use of the word almost eclipsed the other. *Mot*, which the present reviewer showed some years since to have been a deity (*Oriental Studies of the Oriental Club of Phila.*, pp. 110 ff.), is regarded as a demon—a personification of death (p. 97). So Shēōl is said to have been a demon among the Hebrews (p. 98). The denial of Peter before the crowing of the cock is connected with the idea that demons fled at cock crow (p. 106). Some sensible remarks are made on demoniacal possession in the New Testament (p. 103). Imperfect type has disfigured pp. 49 and 69. We have noticed but one misprint: "the" for "in" on p. 57, l. 16.—GEORGE A. BARTON.

Palästina, Land und Leute. Reiseschilderungen von W. Bambus. (Berlin: Siegfried Cronbach, 1898; pp. 175; M. 3.) There is not a very urgent need, at the present time, of another book of travels through the Holy Land, but the one under review is a unique one and will surely find an appreciative circle of readers. The author, as he himself informs us, is an orthodox Jew, and the journey to the Holy Land was undertaken to study the economic conditions of the Jews in